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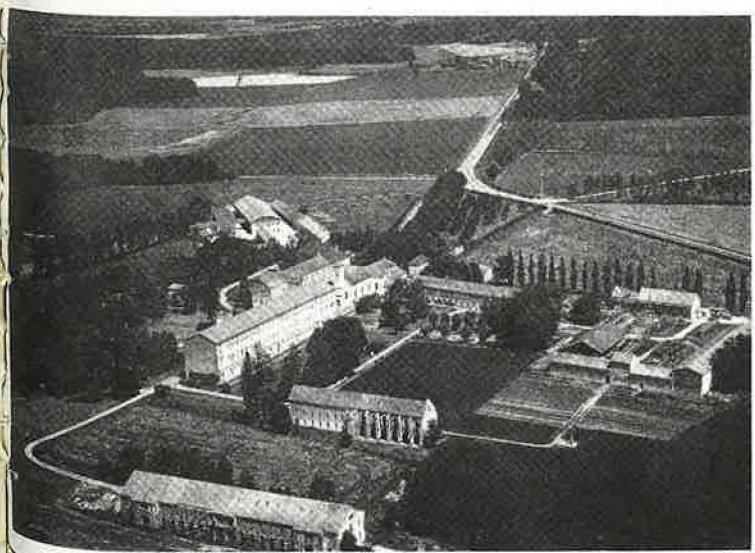
SANGRE DE CRISTO NEWSNOTES

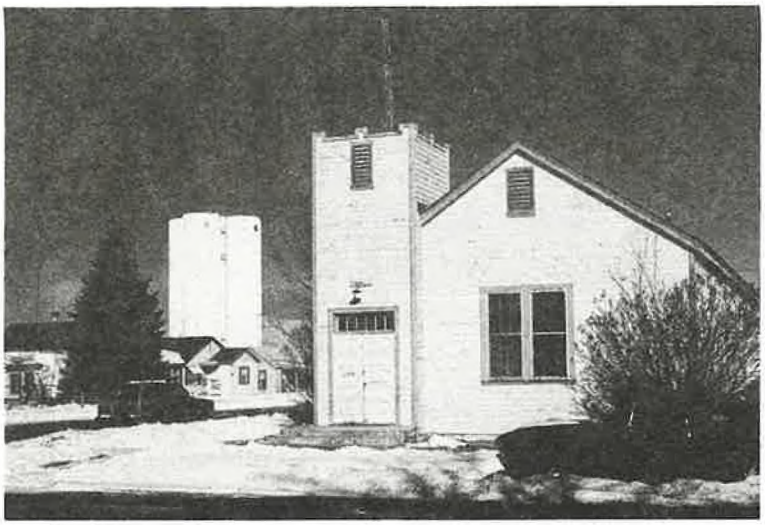
By Father Daniel E. Jones • Box 89, Westcliffe, Colorado 81252 • (719) 783-2491

News and Views

CITEAUX ABBEY NEAR DIJON, FRANCE

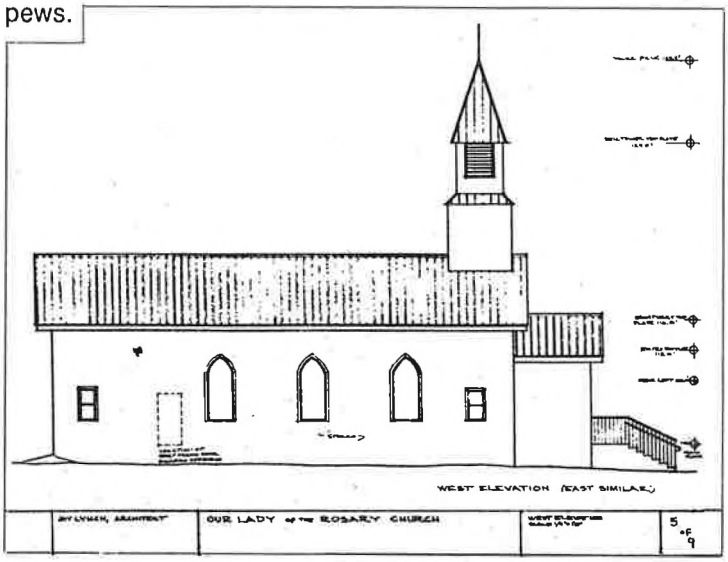
Last June your editor made a special trip to Europe to lay some groundwork there for a movement to restore the Papacy. In Dijon, France, he was very graciously hosted by long time pen pals Nicole and Gerard Passemard 42, Rue Jeannoit, 21000 Dijon, France — Tele. 80-67-32-37. Nicole is pictured above with her dear godmother (or was she your grandmother, Nicole?) Anyhow, they drove me to the famous CITEAUX Abbey just south of Dijon, where they were commemorating the 900th anniversary of the great St. Bernard. He labored in his own day (the 1100s) to restore the rightful Pope to St. Peter's. (For eight years from 1130 to 1138 anti-pope Anaclitus II had usurped the papal throne from Innocent II who was in exile. St. Bernard left the cloister to go to Rome to preach and to do whatever necessary to get the true Pope back and publicly recognized in Rome.) Cardinal Siri (Pope Gregory XVII, possibly the Pope of Chapter XII of the Apocalypse) and his successor need similar assistance in our day! ! ! Above is a statue of the Vierge de l'Accueil (Virgin of Welcome) at the Abbaye de CITEAUX, 21700 ST-NICOLAS (Cote-d'Or) which is pictured below it.





Our Lady Queen of Heaven church at 2nd and Dodge in Delta, Colorado is due to be painted pretty soon. It's home to 80-100 traditional Catholics.

Parishioners have been working to fix the inside of O. L. Q. of Heaven church. We still need to find 16 more eight feet long pews.



The traditional Catholics in the Durango, Colorado - Farmington, New Mexico area are building a new church near the Durango airport on property adjoining the McManus's Golden Eagle Antiques on the road to Ignacio.

News and Views

Publishing apostolate newsletter requires a certain dedication

The long overdue, but special issue #66-67 of my newsletter was mailed out March 4th. Now, this March 1991 issue is going to the typesetters on March 18. The last issue cost me about $4,000 to get out. I finally had to go to the bank and borrow the last $1,300 to pay for it. I still owe Carl Scavo $13 which he took out of his own pocket to make up for the short check for postage I had left him. He and his grandson Dominic labeled, sorted and mailed over 255 pounds (980 copies) while I was in Western Colorado.

That last issue was a special effort! So now I'm going back to my regular format which I think I can put out for around $1,500 or so. (If I charged anything for my labor, it would be double that, ha!) The approximately 500 paid subscribers help me to about break even. This newsletter is an apostolate, not a for-financial-profit venture. I've been working hard on this issue, too! Last Saturday I was up until after 2:00 A.M. at the local print shop doing layout. I'm anxious now to take a few days break hunting old bones in Western Colorado and breathing in some of that fresh mountain air. I hate to be inside this time of year more than I have to, don't you?

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by Father Daniel E. Jones

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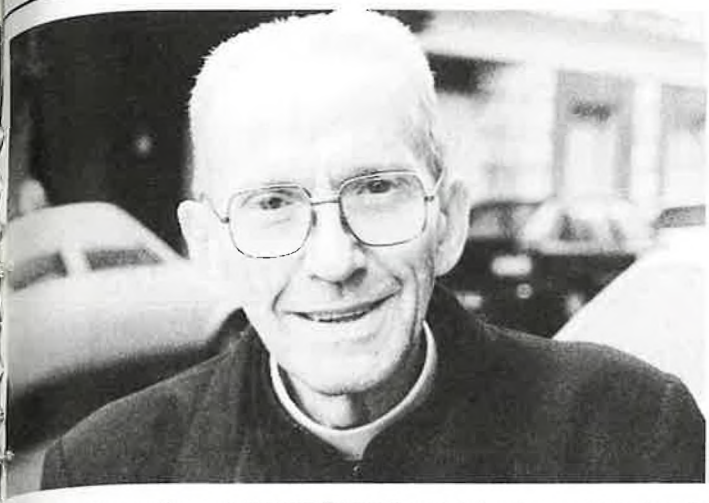
"The articles in these Newsnotes do not necessarily correspond with the views of the editor."

Editor: Father Daniel E. Jones
Secretary: Mrs. Wyvetta Adams



Pere Andre, editor of **"INTROIBO"** published quarterly by the Association Noel PINOT, 2 bis, Boulevard de Strasbourg, 49000 ANGERS, FRANCE.

Angers train station and plaza from my hotel window. I was in Angers to see Father Andre, one of France's most notable traditional priests.

In Pere Andre's "INTROIBO" office. He has 6,000 subscribers and some 600 clergymen in his organization.

Father's bulletin board is even more "cluttered" than your editor's. We have a lot in common.

Mgr. Philippe MIGUET and his mother at this trad. Catholic Bishop's residence, 31, Rue du Buisson Vert, 27130 Verneuil Sur Avre, FRANCE (Tele. 32 32 23 64). Bishop Miguet met your editor in Lisieux. France.

Your editor with Father Christian PEYRETOUT, one of seven traditional priests in the "Communaute Notre-Dame de Misericorde" Community of Our Lady of Mercy). I really admire Pere Christian!

DE INTENTIONE

Reality and Efficacy of the Sacraments

By André Perlant: 55, rue Bras-Marie, F – 64340 – LE BOUCAU

Translated from French into English by N.M. Hettinga

In KYRIE ELEISON, The Catholic Review edited by Mrs. Elisabeth Gerstner in Overath-Immekeppel, a suburb of Cologne, the Reverend Fr. August Grosz has written a series of articles, the purpose of which is to prove that Marcel Lefebvre is, in fact, a bishop of the Roman-Catholic Church, even in case his consecrator had been a member of the Grand Orient, as has been affirmed by the Marquis de la Franquérie. We know that the master of Econe has not protested against this allegation: He has only regretted the fact, adding that this could not have any effect on the reality and the validity of his (Lef.'s) ordination as a priest and (consecration) as a bishop. The Rev. Grosz is an erudite priest, who supports the thesis upheld by Econe , and by other writers, declaring that they oppose the pantheist church that is occupying the Holy See henceforth. According to this opinion, which they expound as an evident dogma, the intention of the minister who is engaged in, or manufactures, a Sacrament, cannot in any case, and of necessity, invalidate the Sacrament (to be) realized. For completeness' sake the Rev. Grosz has also raised the problem of the recipient of the Sacrament of Ordination (and consecration): a logical solution shows, at first sight, that Liénart's elevation to the episcopate would have been invalidated owing to his previous apostasy. But the Rev. Grosz cursorily comes to the opposite conclusion upon only the criterion of the intention of the recipient, which he places on the same level as the intention of the dispensing minister. Neither does he examine the influence of the state of grace of the ordinand, nor that of the latter's membership in a religion other than the catholic one, particularly of a Luciferian sect. He starts his demonstration in Nr. 1 of KYRIE ELEISON (1987), beginning with a very detailed history of the problem. Next he sets out, in a masterly way, his main argument: If the intention of a false brother could destroy the Sacraments, manufactured by him in a normal way, the Church would be in a pitiful state. The faithful would never know if the Sacraments they receive, are valid. The absolutions they receive could only depend on the perfection of their repentance, and their Holy Communions could only be communions of desire. But the worst would be that — as a result of invalid ordinations since the invasion of the Church by the modernists passing for Catholic priests or bishops, whose aim, however, is only to make the circulation of the Sacraments run dry — there would be an incalculable number of good Christians thinking themselves members of all ranks of clergy, while — in the canonical and mystical reality — they would be no more than laymen. The extent of the catastrophe that would result from the Masons' planning to destroy the authentic clergy appears to be an irrefutable argument to the Rev. Grosz: a situation *that* disastrous is excluded, and fortunately, or so he thinks, we are not yet in that dire plight. Only this diagnosis justifies, in the eyes of the Rev. Gr., the doctrine that he reminds us of, and with the first part of which we can only agree, for what he puts forward is accurate:

There would be an incalculable number of good Christians thinking themselves members of all ranks of clergy, while — in the canonical and mystical reality — they would be no more than laymen.

1. It is not the minister who gives his grace, but Jesus Christ whose instrument he only is.

2. If the minister would be in the state of mortal sin, or if he would not be one of the faithful, or an atheist, he would not — by that very fact — be prevented from dispensing valid Sacraments. So can, e.g., (in an emergency) a Moslem laymen validly baptise.

3. The only necessary, and sufficing, conditions are that the Sacrament is manufactured by the minister ad-hoc, that he wishes to do what the Church does and that he actually does so. Ex opere operato then, that is, through, and on behalf of, the ritual act performed, God produces without fail the grace signified by the Sacrament.

So far all this is clear. But there the Rev. Gr., in Nr. 3 of KE, still in 1987, begins to expatriate on the notion of desire or intention. For that German priest the apparent intention, shown off by the minister's behaviour, is fully efficacious. That is the thesis held, e.g., by Ambrosius Catharinus O.P., who died in 1535. The Rev. Gr. is therefore compelled to fight the teaching of the official handbooks, such as, e.g., "L'Abrégé de Dogmatique Catholique" by Lewis (Ludwig) OTT, edited in Fribourg (1952).They say that the "intentio mere externa" does not suffice: for the Sacrament to be valid the celebrant's's intention should also be internal, that is, real.

It is not possible here to go into all the details of the demonstration which the Rev. Gr. develops on 25 pages at the beginning of that Nr. 3, already referred to. Let us succinctly say this, that the German theologian affirms that the internal intention implies much more than the simple desire to do what the Church does and to require it would be harmful. In particular a pious Moslem would not be able to baptise. He relies on the Encyclical "Apostolicae Curae," issued by Leo XIII in 1896 in order to explain, for once and all, why the ordinations celebrated in the Anglican Church are absolutely invalid. This pope says actually: "On the mental dispositions, or objectives, which, by nature, are internal, the Church does not express her judgment; but she must do so according as these objectives are becoming manifest." If therefore anyone, while manufacturing and dispensing a Sacrament, exactly performs all the prescriptions in respect of its MATTER and FORM, he must be considered to certainly have the intention to do what the Church does. That is the reason why — even in case the dispensing minister should be a heretic or not baptised (x) — layman, not baptised, at a pinch, is able to confer. (N.d.R.)

We are not going to discuss the argument, according to which the internal intention automatically adds to the desire to do what the Church does, the intention to realize what the Sacrament signifies and to reach the aim that Jesus-Christ had at heart; we are not going to assess the religious desire of a Moslem who, while baptising, would verily have the intention to manufacture the rite that he knows as being the one practiced by the Christians. That is a problem of psychology and concerns a logic other than that which has to do with canonical norms. Let us allow the Rev. G. to believe what he wants.

It is on the other hand clear that certain celebrations are not of the nature to make one believe that the minister has the intention to do what the Church does. The Rev. G. admits that actors on the stage or playing children simulate a non-existent intention; or, also, that those on drugs don't very well know what they want. He quotes cases from history in which Rome has thus been able to judge of genuine intention. So has Pope Cornelius (251-253) declared null and void the episcopal consecration of Novatianus, because the consecrators were drunk. Nevertheless the theologian of K.E. considers as appropriate the comedy acted by simulators, once those hypocrites are not performing on the stage, but acting in a real context, e.g. in a church.

As a result the Rev. G. cannot but avoid going beyond the ex-cathedra definition of Pope Alexander VIII, expressed by the anathema fulminated against the propagators of the following doctrine:

(Denzinger 1318); "Baptism is valid when conferred by a minister who observes all the external rite and form of baptising, but within his heart resolves, I do not intend to do what the Church does" (28).

It is therefore "de fide" that the opposite proposition is true: such a baptism is invalid. This would also appear to be clear for the Rev. G. who feels obliged to say that this definition is nowise contradicted by Leo XIII. He gets out of this, or so he believes, by two arguments. First he remarks that "Apostolicae Curae" only deals with the external intention, whereas Alexander VIII deals with the case in which another intention, internal and conflicting, is added. Is this here then a simple quarrel about words? For, surely, two popes cannot defend two conflicting doctrines. Leo XIII, now, is in per-

fect agreement with the fact that the real intention in the internal forum nullifies the conflicting act of the liturgy; the difficulty is how to distinguish it.

In "Apostolicae Curae" he has therefore declared misleading the Anglican ritual which was made compulsory under Edward VI (1547-1553) by Cranmer, owing to an intention — on the part of the founders of Anglicanism — to deceive. He has judged their conscience (the forum internum) on criteria other than the liturgical act they performed; they pretended to avail themselves of the Graeco-Catholic rite which sufficed within its context.

But they had changed the meaning of the words (priest, Mass, etc.). They wanted to deceive the English by mixing together Aatholic priest and Anglican minister. Leo XIII denounced the forum internum of these heretics, which renders the Anglican rite null and void, in spite of the intention displayed. Subsidiarily we cannot doubt but that the celebrants — by availing themselves of that rite — wanted to perform the masquerade prepared. It is precisely on the congruency between the liturgical act and their *forum internum,* of which nothing permitted to doubt, that Leo XIII then established the certification of invalidity.

Let us now examine the Rev. Grosz's second evasion: It proves that there is, indeed, question of a fundamental opposition between his doctrine and the definition fulminated on the occasion of the Jansenist heresy. The Rev. Gr. makes a long study of the anathemas "in globo", pretending, in this way, to show the true meaning of Alexander VIII's intervention. To our stupefaction he finds that it wants to say this: "Baptism dispensed by someone who observes all the external prescriptions of the rite, is valid; even if the fool sins in his heart, saying 'I don't want to do what the Church does.'" This, says the Rev. Gr., is neither heretical, nor close to heresy, but it is — on the contrary — in accordance with the Church's doctrine. Thus he thinks to have proved that none of the bad Freemasons has been able to undertake consecrations which only produced pseudo-bishops. Marcel Lefebvre, consequently, is indeed the successor of the Apostles that he appears to be.

It seems that at least one of K.E.'s readers has been disturbed by this magisterial exegesis. He actually wrote: "What troubles me is that which the Rev. Gr. affirms straightaway: 'According to my conception, which is the Church's doctrine, it is not necessary for a Sacrament to be valid, that ... 'After that the Rev. Gr. engages thoroughly in a controversy about the apparent intention and the internal forum, taking a position which, so he says, will irrefutably prove the error of 'all the present-day professors of theology'. (...). What troubles me is that a theologian such as OTT — who was until recently unknown to me — or the others who are quoted by the Rev. Gr., have had a free hand to deliver battle while escaping the censure, so that they had to wait for the Rev. G. to be refuted and defeated. (...). The theologian Lewis OTT (...) wrote his Handbook of Catholic Dogma in 1952. Since the Magisterium was still functioning with great watchfulness, his work has surely, then, obtained "the imprimatur" and "the nihil obstat." How can it have happened that no censure was pronounced?"

In Nr. 3 of K.E. (1989), the pages 43 till 46, the Rev. G. answered this objection, which had been published in Nr. 1 of 1988. After having repeated his arguments, he at last decides to deal with the question posed. Here are two sentences which appeared at the end of the article, on page 46: "Well, the authorities in charge of over-all supervision can't be everywhere, (...). Who has granted OTT the imprimatur? The Holy Roman Office (SACRUM OFFICIUM) hasn't done so." ...

That is not a nice answer. Actually, OTT had been appointed censor official by the bishop of Fribourg. His orthodoxy was already tested. One cannot say that there has been a plot of heretics, or that he had been censured "with nobody asking any questions." Moreover, Adolphe TANQUERAY, A.J., whose dogmatic treatise was the work of reference both in France and in America, says the same thing as the German theologian. Can one imagine that he as well as others have been able to escape from the Roman Censure, or from that by the Company of Jesus?

A touchstone for the Rev. G.'s theory is evidently the problem of the heretical pope. Will it be able to enlighten us on that anomaly? And, in Nr. 2 of KE 1988, the Rev. G. actually announces, triumphantly, that he has managed to explain the vacancy of the Holy See. With a brand-new proof!

On page 46, then, he starts with a remarkable explanation on the popes' infallibility. In particular he doesn't forget to refute the theory invented by the Rev. Guérard des Lauriers, O.P. in the seventies. He pretended that the Holy See had an occupant-materialiter who would only become pope-formaliter if he should mend his ways and decide to

perform his part.

Next the German theologian examines, in his own way, what happens during the accession of a new pope. He writes as follows: "The book of canon Law actually says: 'Once he has been legally chosen as bishop of Rome, the one elected is — the moment he has accepted his election — being invested by Divine right with the power of supreme jurisdiction'" Immediately he comments on his quotation: "Not in the least is there mention of the necessity to BE WITH JESUS in an invisible way, something to which man could say no. Isn't God omnipotent?"

He rejects therefore the expression of "to be with" by which Guérard des Lauriers indicates the formal condition for succession to Saint Peter. This way he applies to the election of a pope his doctrine already explained on the occasion of the various ceremonies of the ordination. By analogy to the Sacraments he therefore takes in account the role of the intention in the production and the acquisition of the graces promised to Saint Peter: The Cardinals have clearly shown their wish in a regular conclave, the recipient equally has, unequivocally, made known his will to become the new pope. That is the key to the enigma, for that which appears in the conclave, has — *ex opere operato* — a mystical value which the internal forum of the one elected cannot undo. Strong by this conviction he can explain why God has not bestowed upon Roncalli (and Co.) the charisma of a solid faith and of impeccable orthodoxy, for, thank God, the Rev. Gr. doesn't try to deny the usurpation begun in 1958.

He is cock-a-hoop then with a great assurance: "Here is the solution to the problem of the conciliar popes: for some reason or other that we don't know of, God, however, does, their election isn't legitimate."

Here we have an explanation worth the one Molie`re put into the mouth of the Bachelor of Medicine who answered the jury: "Quia est in (opio) virtus dormativa, quare opium facit dormire." (Ballet of the "Malade imaginaire"). We thought as much!

In his answer to the disturbed reader that we have quoted, the Rev. Gr. shows himself to be kind-hearted: He and the other devout people not only pay for the carelessness of the censors of the congregation of the index, but they are also the victims of their too great Faith, which borders on gullibility. They cannot believe that which hurts their piety, *id est*, that a Satanist is sent them by the Holy Trinity as a successor of the apostles. It is however easy if one well understands his theory "De intentione in sacramentis persolvendis," which reduces the modern theologians to dust. Therefore he consoles them, the way Pius VI comforted the Catholics after the council of rebels of Pistoia. He admits, that — according to the expression of Pius VI — his doctrine is "piis auriculis offensiva" (offensive to pious ears). But the truth is sometimes hard to hear, even for the faithful. (One would be tempted to say that the law isn't too hard for the delinquents. It gives them the rights to govern the honest people.)

To say that satanists can receive the apostolic anointing is actually only scandalous for pious ears who have learned that when a confessant hides some sin, none of his sins are forgiven owing to his intention to deceive the Priest.

Is it therefore reserved to the simple to believe in an authentic catechism with an "imprimatur" and a "nihil obstat?" Well, what do they read in it, whatever its origin, if it dates from before 1958? That a Sacrament only acts "ex opere operato" upon those obtaining it who fulfill the conditions required, among which the intention of the recipient counts just as much as that of the dispenser, whatever the Rev. Gr. says about it. It's all very well for him to talk of cheating and of disparaging the piety that misleads. ... To say that Satanists can receive the apostolic anointing is actually only scandalous for pious ears who have learned that when a confessant hides some sin, none of his sins are forgiven owing to his intention to deceive the priest. They also know, as did Saint Paul, that those who receive the Holy Sacrament of Communion, while their conscience is tainted with mortal sins,

eat and drink their own condemnation: they don't receive Jesus, but, on the contrary, sink the deeper into the reign of Satan. The God-Man rejects a filthy guest, throwing him out into the darkness.

But one objects, that just as the Sacrament of Baptism, so that of Ordination is indelible. Surely one cannot, actually, receive it more than once. But we contend that, if the one baptised or ordained has wanted to deceive the Holy Ghost, he has deceived himself. As a shoot, cut off from the vine, he cannot receive the grace that is the mark of the priesthood, and a Sacrament that does not give the grace that it signifies, is deprived of its efficacy.

For a crashing demonstration one must read the lesson Saint Peter gives us in "The Acts of the Apostles." Ananais and his wife had cheated over the name of the gift they had bestowed on the Church, when entering the first community of the Christians. They said actually that they had given everything, whereas they had preserved a few savings in the event of misfortune. Saint Peter struck them physically while explaining that the lie to the Church is also a lie to the Holy Ghost, whom nobody can deceive. Now then, if this couple had fraudulously got into the Church, it was not to destroy her, but undoubtedly to enter, for once and all, into the Realm of God. What to think then of the moles that simulate the true faith so as the better to penetrate into the hierarchy. Here is question not of a small human weakness, but of the sin against the Holy Ghost. The mark of their ordination is that of their eternal damnation, and of their membership of the realm of Satan. Not only do they not partake of the clergy, but the nullity of the Sacrament they have received unworthily, is much more harmful than a caustic on a wooden leg. The indelible mark imprinted on their conscience is "good for the fire," or "dead-wood." Those intruders, even if they managed to "sport" the cassock, after which the mitre, can no longer — even if they managed to sincerely wish so — confer any of the Sacraments of which the dispenser must be priest or bishop.

It is definitely in order to ward off the frightening perspective of the invasion of the Holy Place that Pope Paul IV furnished us with the support of his Apostolic Constitution "Cum ex apostolatus officio." While repeating all the measures against the heretics he explains that the deceivers who have gotten into the Church, are not, and never will be able to become, members of the hierarchy. No way can a wolf in the disguise of a shepherd become a genuine pastor. Paul IV tells us that he promulgates this Bulla so as not — while still alive — to be a witness of the abomination of the desolation predicted by Daniel. He wants to constantly keep the arms operative that have now been provided to chase the foxes away that devastate the vineyard of Our Lord. According to this great Pope, who was a friend of St. Gaétan, Liénart has — in the same way — never been a bishop, if — before his promotion to the episcopate — he was a Luciferian; and so has Roncalli never been a pope, if he was a Modernist before his election to the Holy See.

Pope Paul IV furnished us with the support of his Apostolic Constitution "Cum ex apostolatus officio". While repeating all the measures against the heretics he explains that the deceivers who have gotten into the Church, are not, and never will be able to become, members of the hierarchy.

The Rev. Guérard des Lauriers, O.P., know about this decisive text, but he has preferred to say that this Bulla had become obsolete, in other words, invalid, because the Code of Canon Law of 1917 — without abrogating it — mentioned it no longer (Which is not true: cf. canons 2314/1 and 188/3 on the vacancy ipso facto of ecclesiastical offices occupied by heretics). It is nevertheless clear that this "obsolescence" has deprived the Church of the protection that had smashed the great onslaught from Hell after Luther's rebellion. The visible Church has also appeared to be obsolete. Roncalli has dared to say that she had gone mouldy, that he had to allow the invigorating air to enter her from without, from the world. Without being punished at

all has this man prepared his New Pentecost. Rome has become the Seat of the Antichrist, and the "clergy" have said "amen" to the accession of the abomination.

"Cum ex apostolatus officio", on the contrary, just could not be put on the same level with an ecclesiastical measure susceptible to adaptation, as, e.g., the number of fasting-days. This constitution has been explicitly written to defend the Church until the end of time. The text has been protected by anathemas in plain language, valid for all eternity, and showing that Paul IV clearly demands this perpetuation, which forms part of the infallible magisterium of the Holy See.

We are surprised that the Rev. Gr. , too, can ignore this monument, a rampart not to be violated by Catholics, as has been shown in an article by the Catholic philosopher Myra Davidoglou, an article that was inserted — translated into German — in Kyrie Eleison. But the house-theologian of this review nowhere mentions the existence of Paul IV's Bulla, which the traditionists have — since long — rescued from oblivion; Anacleto Gonzales Flores in particular, in his Mexican periodical "Trento." This Bulla would also have allowed the Rev. Gr. to pierce the mystery of the "conciliar popes;" but, alas, it would also have demolished his "irrefutable" theology on the inefficacy of the internal intention. He doesn't therefore defend the validity of the ordinations of moles (heretics) by invoking the argument, in accordance with which the bulla"Cum ex apostolatus officio" only has juridical value, in other words, only pertains to law and order, which a controversy between Dom Guéranger against the Rev. Grétry would prove.

But there the famous Benedictine manifestly only deals with temporal problems. He refers to that part of the constitution that speaks of the ecclesiastical domains of the bishops, or of the laymen (administering revenues or prebends granted since the Church has become the ally of the secular powers) and nowhere to par. 6 on the spiritual powers. Anyway, it seems vain wanting to contrast the decrees of the popes to the mystical reality: what they bind on earth is also bound in Heaven. The Vicar of Christ doesn't speak in order to say nothing real, when he declares that nothing can make the ordinations, the consecrations and the promotions of intruders valid. Here we have a quarrel, certainly, over matters legal, which appears normal to Protestants, but which is heretical in Catholicism. Let us, for that matter, call to mind that the fall of the antipopes, e.g. in the Xth, XIth and XIIth centuries, even in the days of Saint Bernard, has been sanctioned by the annulment of the promotions or ordinations of the clergy they had put in place. To say that an ordination validly manufactured cannot be invalid, although fruitless, owing to the unworthiness of the recipient, cannot mean what has so often been asserted: there is a fruit, but it is a child issuing from adultery that can only be called in mortal danger. This doctrine — in fact — represents the Holy Trinity as an honest daughter who is only part-time prostitute. There is confusion, intentional or otherwise, between the ministry of an infiltrated mole, into the priesthood, and — on the other hand — that of a priest, previously Catholic, but excommunicated after an ordination which cannot in any way be questioned.

> As regards Marcel Lefebvre, his readers should reflect now, asking themselves why his basic heterodoxy with respect to the question of the pope hides the illegitimacy of the pseudo-popes.

What makes the Bulla of Paul IV so unpalatable is that it reveals the cancer that has eaten away at the Church: as the German theologian dreads, it proves the existence of false ordinations, and of a false clergy. It shows the inefficacy of the ordinations and consecrations of modernists as successors of the Apostles. Thence the immense catastrophe, the existence of which the Rev. Gr. refuses to admit: the Church is no longer led by servants sent by Christ. For how else to find the answer why the Holy Ghost has fled far away from the conclave by which Roncalli was elected; why the "Cardinals" have submitted to the will of the enemy. The answer of the Tradition, true to the *depositum fidei*, is that Roncalli was not eligible. The Rev. Guérard has correctly seen the problem: he know that — in order to become His Vicar — it was necessary, in an invisible way, to be-with Christ. But he has steered a middle course so as to bring to nought any application of the censure that says that only a man who has got Faith, can be the material to which the rite of the conclave

can give the form of Pope. Because the Rev. Gr. has clearly wanted to console the pious Christians who suffer, when learning that they have possibly been deprived of the Sacraments by hypocrites, sent by the Lord of Hell, we ask him just to think of this: which situation is the more terrible?" To see the abomination installed by Judases, derailed apostles, or by deceivers whom the Holy Ghost has marked with His reprobation? To know that the Church is occupied by invaders, or by renegades?

In spite of his "Euréka!" he admits his helplessness to discover the reason which renders the election of the "conciliar popes" null and void. For the moles that infested the Church even before Leo XIII, were — in accordance with his theology — suitable to elect another mole as successor to Saint Peter.

The explanation that he gives of the default of the Holy Office that cannot manage to supervise the manuals of theology for universal usage, is absolutely unbelievable! It appears more logical, according to the words even of Pope St. Pius X, to think that the instruction in the seminaries was perverted by installed Freemasons, or their satellites. The pernicious interpretations of the decrees of the Councils of Florence or of Trent; the warping of the decisions by Alexander VIII or by Leo XIII are not the work of e.g., OTT, in concert with TANQUERAY. ... But the Rev. Gr. surely was a good pupil: he repeats with conviction the lesson he has learned without having recourse to manuals.

Let us therefore thank him for having exhaustively treated the question: "De intention in sacramentis persolvendis," and for having been the first, today, to throw light on the difficulties of it. As regards Marcel Lefebvre, his readers should reflect now, asking themselves why his basic heterodoxy with respect to the question of the pope hides the illegitimacy of the pseudo-popes.

N.B. The quotations of the German text have been translated by the author himself.

N.M. HETTINGA
Tigrisdreef 106
P.O. Box 9692
3564 Gm Utrecht
The Netherlands

Feb.11
Utrecht, The Netherlands

In Apparitione Beatae Mariae Virginis Immaculatae '91

Dear Fr. Daniel,

Many thanks for your 1990 Christmas Letter together with all the lovely items, as, e.g., the St. Anthonies-and the Virgin of Guadaloupe stickers. They have meanwhile found their way to the little boys and girls (of my friends) who were excited! Their mother I presented with the Blue Rose and the picture with Mary's feastdays on the back: she, too, was elated! In order to offer you something in return I can (only just finished!) offer you my ----of Mr André PERLANT's "DE INTENTIONE": only the other day he gave me the GREEN LIGHT, and yesterday I made copies to send to anybody I think may be interested. Surely this essay deserves to be spread as far widely as possible! And if not the essay itself in full, then — at least -the ideas contained in it. For it is my conviction that the moles (Masonic "Bishops') have been allowed to get away with LEO XIII's wrongly interpreted Apostolicae Curae long enough! Glad "we" (who are "they"?!) been in a position to stay bare and expose their fraudulous explanation, we should never have come into this pretty mess we're in. Nor would Angelo Roncalli have managed to hijack Saint Peter's bark! We have been "missing the Bus" over and over again and we've allowed ourselves to be taken for a ride when we "caught" it at last, (or thought we had caught it: For it had caught US, and what we thought we had caught was not the bus we wanted, but it turned out to be like the train whose ultimate destination was THE GULAGH ARCHIPELAGO. Some of us managed to jump through a window and are roaming about in the ----, (or on self — made life-rafts at the mercy of the rollers!) God may have mercy with us all! Very sincerely yours, Nicolaas Maria.

MASS SCHEDULE

(Traditional Latin)

May 5	Bayfield.(480 County Rd 502)	10:00 AM
May 9....**ASCENSION THURSDAY**	Westcliffe. (719-783-2491)	5:00 PM
May 12	Delta.(Corner of 2nd & Dodge)	10:00 AM
May 19	Pueblo..(1404 E. 21st St.).	10:00 AM
May 26	Pueblo..(719-948-4577)	10:00 AM
June 2	Bayfield..(303-884-2526)	10:00 AM
June 9	Westcliffe..(210 S. 2nd St.)	5:00 PM
June 16	Pueblo, Colorado	10:00 AM
June 23	Pueblo	10:00 AM
June 30	Delta, Colorado.(303-874-3887)	10:00 AM
July 7	Bayfield..(303-884-2526)	10:00 AM
July 14	Delta	10:00 AM
July 21	Pueblo	10:00 AM
July 28	Pueblo	10:00 AM
August 4	Delta	10:00 AM
August 11	OPEN..(Spokane Priests' Conf. Aug.5-10).	
August 15	Calgary, Alberta, CANADA	
August 18.(Our Lady of Prairies)	Powers Lake, N.D. (PILGRIMAGE)	
August 25	Pueblo	10:00 AM
September 1	Bayfield	10:00 AM
September 8	Delta	10:00 AM
September 15	Pueblo	10:00 AM
September 22	Pueblo	10:00 AM
September 29	Delta	10:00 AM

Father Francis Berchtold, CMRI offers Mass in Pueblo at 4:00 p.m. on most Sundays when Fr. Jones is out of town. His telephone number is 719-495-3247.

Church wants to review secret priests

Gazette Telegraph 11/24/90

Associated Press

PRAGUE — Czechoslovakia's Roman Catholic Church is urging priests who were secretly ordained in the years when religion was repressed, among them married men and fathers, to come forward to have their status reviewed by church authorities.

According to church officials here, hundreds of priests were secretly ordained and even some bishops secretly consecrated during the more than 40 years when religious activities were severely restricted by communist governments.

During this period, the officials said, as fears occasionally mounted that all known priests might be imprisoned or exiled, some churchmen secretly ordained people who, in normal times, might not have qualified to be priests.

LETTERS TO THE EDITOR

Booklet on Pope Gregory XVII leaves no doubts about Church

Dear Father Jones,

Words cannot begin to convey my gratitude to you for sending the information on Pope Gregory XVII so quickly. It makes such a difference to see it all in writing and as I've said before, I'm forced to wonder why I didn't see this as the only fitting explanation for the situation in the Church before. It truly does require the light of grace to see!

Pamela Nolan

I'm generally a skeptic but on this matter I have no doubts. Somehow this knowledge fits into my somewhat too cynical mind as if it was always there. The booklet answered all my questions to you, and some I didn't ask. It very nicely covers past events and I'm wondering what Mr. Giuffre's book will include that isn't in it. I very much want to read the book when it is available and I wish I could help the author financially but I can pray for him.

I have some new questions which I hoped you could help me with. Maybe you won't be able to, but you at least know more than I! Do you know how many valid cardinals would be able to elect a new pope? How long might it take them? And of the possibilities, are there men who with this new position of relative surprise, would be able to openly lead the Church back where it should be? I appreciated the booklet's addressing the prophecies of Malachy, but perhaps you have a more exact view. I intend to subscribe as soon as I can to your newsnotes, (and I'd also like to get some other copies of this booklet to send to friends as soon as I can) but is there another way of keeping up with the situation? A quicker way?

You are of course familiar with the Society of St. Pius X. I feel that the Masses I've attended of theirs were valid and that their priests are great men. And yet the Archbishop maintains loyalty to John Paul II. This has always confused me about the Society. It's obvious the "Church" they are attempting none too successfully to belong to, wants nothing to do with everything they stand for. But now that I see things more clearly, the question becomes even more puzzling. Perhaps archbishops are subject to the same weaknesses we ordinary folk are. Loyalty to the Pope is a primary aspect of the Catholic Faith and always has been. It's easy to hang on to the idea mindlessly in the storm, and any step the Archbishop would take away from his idea of the person of the Pope would be a huge one, affecting so many of his followers as it would. Do you know if he is aware of any of the facts, or has addressed the subject of Pope Gregory XVII in any way? Could he be waiting for a successor who it would certainly be safer to follow?

I also have a personal problem or two which if I wasn't at the end of my proverbial rope and with no priest to talk to, I wouldn't think of troubling you with. Father, I feel that it is my vocation to marry, and raise Catholic children who will be equipped to deal with the Antichrist. I feel that God wants at least one of my sons to be a priest. This is a very tall order for little me. I don't know how to go about it, but I do know that the first step is marriage. I am 26 years old and I see no hope of my meeting the kind of man that it would take to complete this mission. He'd have to be of Catholic beliefs and to be honest, he'd have to be a pretty incredible person to make up for my shortcomings! There aren't any likely candidates in Baptist Wickes, Arkansas. (If you want culture shock try moving from Phoenix, Arizona, to Wickes, Arkansas! I still haven't recovered, and if you'll forgive my possible lack of charity, I will really have a reason to worry if I wake up one day to discover that I fit right in!) We're a ranching family. We raise horses (and several other things). Do you know any men who are Catholic, who are courageous and who are looking for a challenge? This sounds slightly ridiculous doesn't it? But it's not. It's serious. Any input <u>at all</u> on this subject would be very gratefully received.

Thank you again for the difference you've made.

And please tell me if Mr. Giuffre's book is available yet and the price, and where to order it from.

Sincerely,
Pamela Nolan
Rt. 1 Box 170AA
Wickes, Arkansas
71973

LETTERS TO THE EDITOR

It's the little things that will get us to Heaven

Manhattan, Montana
Dec. 16, 1990
3rd Sunday of Advent

Dear Fr. Dan,

So nice to hear from you, understandably such a short note — but also to read your newsletter. I am struck by your openness to anyone who is truly seeking our Lord. After all — it is the intent of the heart which gets us to heaven. I also, have gone through changes — though we can never pray any other way but the Tridentine Mass. I find myself not so judgmental and standoffish with others. As the Little Flower teaches me — it's the little things we do which get us to Heaven and really matter. Like you attending the Bible Camp and I do pray the rosary with some Novus Ordo ladies — yet if we, as Traditional Catholics, can give good example, especially in Charity in dealing with others and firmness in what we believe — The Holy Ghost moveth.

And I've also learned, it is not in force ever. That the Holy Ghost moves — we need to find common ground first, then people can be open to hear the truth. (I think that was one of _____ and my biggest faults — isolation and bitter feelings which ensue because of loneliness — though I feel I know the Truth and am ever learning more.

I cannot hate others or deny them my company in Christian Charity. Of course, we won't pray formal prayer in the New Church or any Protestant (etc) Church.

But, in my old age (I am 40 years now) I realize the importance and inner connection of the two great commandments, especially how the second reflects the first.

And though we are on opposite poles, politically (I still see "Christian soldier" as an oxymoron), I fully realize that peace starts (1) within, each of us, (2) in the home and finally (3) with our neighbors. Thus did I come to see that _____'s avid anger towards military, or anyone who did not agree with him — was such a detriment to spirituality. Our home was not a refuge or example of peace and joy. How could the Children learn of Jesus? And thus, I came to realize that if we are not giving glory to God — it is not right — no matter if it means separation of a family.

So as I live each day, though I fall, I am finally mature to realize how little I know and how much I need to keep growing and changing. I thank _____ for his knowledge of the Faith and then my subsequent conversion — I only regret his lack of allowing God to take over his life.

We have a summer Catechism in Great Falls (2 weeks) and it is good to reinforce the children. Weather permitting, we will attend Mass Christmas evening and I will tell Fr. Skierka hello from you (it's a small Catholic world — unfortunately small!)

Please know you have our prayers — and please pray especially for my 3 teenagers — it is so tough to stay moral and not despair.

Write when and if you ever get time and inclination.

Hello to Jean from me!

PAX.

In Christ,
Miriam & Family
Questa 18 yr
Jed 15 yr
Ursula 13 yr
Zeph 10 yr
Keyna 6 yr
Colette 1 yr

Catholics have been taken for a ride

Dear Father Jones

I received my first copy of your little magazine and I love it. I hope I live long enough to see the return of Catholics to the old tried and true Latin Mass. Keep up the good work Father Jones we are behind you all the way — maybe people will someday wake up to the fact that a lot of Catholics have been taken for a ride and so many seem to love it. Once again keep up the good work.

Your envelope is very impressive.

Our Lady of Fatima pray for us.

Eugene

'Keys of this Blood' a desperation measure

James Larrabee and wife Irene
P.O. Box 12131
Berkeley, CA 94701
3/11/91

Dear Fr. Jones:

Thank you extremely for "Pope in EXILE." Will be looking forward to future developments. I as-

LETTERS TO THE EDITOR

sume you have seen Malachi Martins' comments on the Siri question in The Keys of this Blood. Evidently a desperation measure in aid of "John Paul II." Too bad it would appear that some traditional Catholics are being taken in by him. His career since Vatican II and before, when he was a protege of the infamous Cardinal Bea, is fishy to say the least.

With kindest regards, and asking a remembrance in your Masses and prayers, I remain,

Very respectfully yours in the Sacred Hearts of Jesus and Mary,

James Larrabee

Peter Peters' literature shows anti-Cathlolic views

JMJ
11-07-91 A.M.D.G.

Hi Fr. Dan:

Season's Greetings! Thanks for the thoughtful Christmas Card & 'holy' enclosures. We especially like the cloth "Blue Mary emblem ... Tom Costello shared with me also your general Christmas letter. Thanks for including us in the text "(they) are planning to attend next summer's Scriptures For America Camp" ... However after receiving and reading Peter J. Peters latest issue, I doubt if we would attend. Perhaps you haven't had time to read it, but his article "Beware" on page 7 is totally out of place. It lambastes the Catholics again. ... Talk about a "cult," he has one himself it seems, e.g. enclosing his order form for his Tape & Literature list. He has the audacity to use an 1828 Webster's Dictionary of English Language for an objective definition of Immaculate Conception!! Sooner or later dealing with non-Catholics, especially fundamentalists such as Church of Christ, who are of late vintage in Christendom, they must vent their anti-Catholic views. Typically, he quotes the Scriptures out of context in ascribing to the Catholics the libellous label of "false teacher" (granted many individuals are and were e.g., of the 60 or so heresies listed in the Catholic Dictionary, 58 or so started with the clergy). I think that Peters has gravely overstepped himself and I encourage traditional Catholics to avoid, shun his so called Bible Camps. After all he doesn't even have use of the full canon of the Bible (The Vulgate of Douay-Rheims version). I've yet to read or hear any non-Catholic praise the Catholic Church for determining which books of the Bible are inspired. Such a Canon was fixed by the Council of Hippo in 393 A.D. and confirmed at the Council of Carthage in 397 A.D. And the scholarship of St. Jerome is unsurpassed.

The Protestants' philosophy, The Bible as Sole Authority, leaves a lot left to be desired in learning that Jesus indeed is The Way, The Truth and The Light.. And don't they miss much in not honoring the role of Our Blessed Mother in the Plan of Salvation & Redemption? ... That article of Peters had no business nor place in an otherwise interesting publication. Doesn't that mean he is a "false teacher?" At times such Bible-toting psalm-singing folks are the worst offenders ... Hutton Gibson's beloved wife died Dec. 11, 1990. I don't know any particulars. On the local scene, a so called "Catholic" has been elected Governor. He holds pro-abortion views yet the Archbishop doesn't excommunicate him, rather he prefers to "dialogue" with such people! In fact three of the final four candidates were "Catholic" and none held traditional orthodox views in this regard. YET no clergy protested their "murderous" views. Recently the Supreme Knight of the K of C's, based on advice from such nefarious figures as Card. Cassaroli, followed the same approach: don't expel from the Order, especially prominent public figures holding public office, e.g. Cuomo, Dodd etc.(I understand Ted Kennedy no longer is a K of C for, non payment of dues. Isn't that interesting: attrition will solve the issue. No guts to face those folks head-on)

Well, Fr. Dan, I'll wind this down for now. Hope you can get Peters to get out of the Catholic bashing syndrome. Perhaps an open debate is in order. Take care, God Bless.

To Jesus thru Mary
Best personal regards
Frank

EDITOR'S NOTE: I still plan to attend Scriptures For America Family Bible Camp in Colorado July 28 thru Aug. 3. Pete Peters sent me a nice thank you note for the new Rheims Douay Bible I gave him at Christmas. For information write: Pete Peters, P.O. Box 766, La Porte, CO 80535.

Beware the 'Identity People' as they mislead many

Marissa, Illinois 62257
R.R.-2 Box 19 Theotokos Farm
March 4, 1991

Editor: Fr. Daniel E. Jones
Secretary: Mrs. Wyvetta Adams,

Please acknowledge my subscription for one

year and I also want the back issue copy of #66 & 67 for $2.00. Enclosed $15.00 for the one-year subscription $13 and for the back issue. I do acknowledge receipt of the $5.00. I sent for that 58-page booklet that was advertised in The National Educator! I really appreciate the sample #65 issue with all the explanations by Gary Giuffre' on Exile of the Pope Elect part V.

I also noticed somewhere in the sheets you sent, I think on page 2 of the red sheet, that traditional Catholics were to attend or have attended Pastor Pete Peters "Scriptures for America Camp?" I am wondering why anyone who professes being for or in the true Church would take in the Identity line of "the coming millennial reign of Christ on Earth" and the going along with the term Yahweh — which is the Dualistic God of Evil and God of Good of the ancient Pharisee Rabbis!

Now, that the white European's possibly being of the true Israel (of Abrahomie descendants I can go along with! Please beware of those Judaisers, the Identity people at the top, they are misleading many. The millennium St. John wrote of is post from 500 A.D.- 1500 A.D. in Chapter 20 Apocalypse.

Sincerely for Christ,
Charles C. Abrason

Pete Peters is more "Catholic" than most so-called Catholics

Dear Mr. Abrason:

Thank you for your letter of March 4th and your subscription to my newsletter.

I only have time to make a few quick comments on your remarks concerning my attending Pastor Pete Peters' "SCRIPTURES FOR AMERICA CAMP." To lump all Identity Christians together as holding certain beliefs or having a certain character, is just as unjust and inaccurate as to say all traditional Catholics think alike or hold the same things to be so, and are all good or bad or whatever! ! ! I consider it an abominable sin to so rash judge people!

I apparently know Pete Peters better than you do. He and a good many of those who attend his camps have major differences of opinion and doctrine with other folks around the country who are also called Identity Christians. Pete would likely agree with you on the millennium having already taken place. I don't think he is very hep about using the term Yahweh, but it does not equal what you maintain it does.

Pete Peters and company, from what I've observed over many years, are more Catholic in their thinking and character than probably the majority of so-called Catholics in our country. I know he does not like being associated with Catholics because of the prejudices he has been brought up with, but that does not change the truth of the matter (I reckon I probably know better what true Catholic thinking and character is than he does, wouldn't you agree?).

Respectfully yours in Jesus, Mary, & Joseph,
Father Daniel E. Jones

Unity will be found by those who search for the true Church

15626 Pleasant Dr.
Allen Park, MI 48101-1119
March 13th, 1991

Dear Fr. Jones:

It took a second look before I recognized the attractive Sept./Dec. 1990 Issue as SDCN when it arrived today. If there was no retouching or color enhancing of the negative or print of the angelic photo on the cover, it is a remarkable phenomenon.

Though I haven't had time to read every article, I perused the issue ... Delighted by the numerous photos, captions and references to the CMRI priests and sisters in Spokane. With Msgr. Lefebvre and the clerical Society of St. Pius X still recognizing the novus ordo popes as legitimate (though I don't know why after publishing "Peter, Lovest Thou Me?"), the Thuc-successor bishops and the CMRI (with their Omaha Seminary) appear to be the strongest bastion of hope for the remnant Catholic Church in this country. In spite of those who appear determined to divide the traditional Catholic ranks (like Fr. Lucian Pulvermacher, Fr. Clarence Kelly and associated St. Pius V priests, etc.), there are many clerics across the country closing ranks; reaching towards fraternal unity with the CMRI and the Thuc bishops. By God's grace, the remnant Church will once again become visible: the mark of Unity becoming evident to those searching for the true Church.

LETTERS TO THE EDITOR

Everyone who has walked away from the establishment (novus ordo) Church over the last 20-some years, knows the supernatural heroism it takes ... in the face of taunts from family and friends ... to join, support and persevere in an isolated congregation of so-called traditional Catholics. The visible mark of Unity would be a giant step towards overcoming this human hurdle.

The only answer to Unity is Christian charity (not the empty, ridiculous name-tags employed by Fr. Pulvermacher in his letter to Heidi Hagen). In their pastoral capacity, the remnant clergy should lead the Church militant by their example of fraternal charity ... and get on with their duty as Christ's representatives; ie, the salvation of souls!

I'm pleased to enclose my two-year renewal subscription.

Sincerely J.M.J.,

Corman Diehl

Tax-protesting inmate would like to become Traditional Priest

November 29, 1990
Federal Prison Camp
Maxwell AFB, AL

Dear Father Jones,

Your special letter arrived about a month ago. I have delayed writing this letter to you until I arrived here. I know that you are busy and have little time but I hope you will take some of it to read this letter and answer some of my questions. Let me first tell you some of the background.

My precious wife of 41 years fought cancer for eight years. She wanted to die at home around her children and grandchildren. My darling died in my arms at noon on October 9th. The last year was spent in terrible pain and yet everyday she told me how much God loved her and how lucky she was. She received Extreme Unction 18 days before her death and died wearing the Brown Scapular. Truly our Lord looks after His Saints.

I have refused for years to file tax returns as long as the government finances abortion and other evils. The judge told me I was one of the most dangerous men in the country when he sentenced me. I received one year in prison and three years probation. I am finding it very difficult to cope with the loss of my wife and the loss of my family (temporarily, of course) at the same time. I didn't realize how much they were helping me handle my grief until I arrived here Monday, November 26th.

It has been many years since I penned a letter so forgive any errors. The Bureau of Prisons wouldn't permit me to bring my computer.

I appreciated your comments about CMRI. I am a subscriber to The Reign of Mary magazine. And this brings us to the reason I need your help and advice. I am a retired Air Force Officer, 62 years old, and now a widower. I am seriously considering the priesthood. I will certainly have time for prayer and contemplation before making a decision. I will be here for at least 10 months. Parole from an ungodly government for people who refuse to finance evil is so rare it is almost non-existent. I suppose my first questions are: 1) Is there a traditional group who would be interested in making a priest out of a 62 year old?, 1) who?, and 3) How do I contact them?

Would you also please send me a booklet (soft cover only) on the Brown Scapular? One of the medical staff here noticed mine during "in-process." He is Catholic but knows little about the Scapular. He is very interested and said he tried to pray the Rosary every day but only managed about two or three times a week. We could not talk very long because it is not allowed unless you are talking about "business." I told him I would write away and get him a pamphlet or booklet on it.

Thank you again.

Christus Vincit. Christus Regnat. Christus Imperat. Amen.

Yours in Christ the King,

Bill Tickel

My address is:
Mr. William Tickel 11736-074
Montgomery A - FPC
Maxwell AFB, AL 36112

Special 50th Annual Commemorative Edition Covering 1936 -1941

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4) Fr. Coughlin became so powerful that he had influence over then Pres. Roosevelt, the Congress and even international affairs.

A meteor flashes across the sky and races off into space leaving a sparkling trail behind which can be viewed centuries later. Very few men come into this life as natural born leaders, who dedicate their lives to the betterment of mankind through total self-sacrifice of the pleasures of life, even surrendering ones own personal security. He saw the misery brought upon the masses of the American people by the Great Depression and through the might of his will and dynamic personality he exposed those who profited from this disaster. At the same time he gave the people hope and sustenance that their future would see a better day ! He would become the most powerful radio personality this nation has ever seen and one of the most influential leaders in American history !

Father Charles Edward Coughlin was that man and this is the untold story of his incredible life. Charles Coughlin was born of Thomas and Amelia Coughlin in Hamilton, Canada on Oct. 25, 1891. Attending St. Mary's High School he was an altar boy, excelled in math and tutored others. Coughlin became fullback on the football team and won awards in baseball, swimming, handball and rugby. Later, attending the University of Toronto he was elected president of his graduating class. His goal in life was to become a Catholic priest at St. Basil's Seminary.

Catholic leaders could easily see that here was a man who might be able to launch a new church in the city of Royal Oak, Mich. which lies 12 miles north of Detroit. With only 28 families in his new congregation he set out to build the church which he named "The Shrine of The Little Flower."

Issue No. 347 Supplement to *THE TRUTH AT LAST*

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"Facts Are Facts" by Benjamin Freedman, (a Jew who converted to the Catholic faith,) was once a rich Wall Street Banker of the 1950s. He explains that the Jews are actually of the Khazar race from South Russia and are in no way related to the Biblical Israelites from Palestine. Only $2.50_____.

Order all books and tapes from THE TRUTH AT LAST, P.O. Box 1211 Marietta, Ga. 30061. Important - please don't forget to add 15% for postage !

Dr. Ed Fields, Editor
AN EDITORIAL

50 Years Ago - TODAY

Step back in time with us to study the life and writings of one of the greatest Americans in history. It is amazing how little things have changed from 1940 to 1991 ! Why are we reviving Fr. Coughlin's works ?

First, his views on Communism, the Federal Reserve Bank, the International Jewish Bankers, Hollywood, World Government, the economic crisis HAVE NOT CHANGED!

His solutions are applicable to the crisis we face today ! Because of the huge circulation of *Social Justice*, his vast radio audience, almost overnight he became one of the most powerful men in America. His endorsement could mean victory or defeat to a Senator or Congressman. In 1932 Roosevelt did everything within his power to win Fr. Coughlin's backing.

Second, it is very possible that we can again unite enough people to gain the kind of influence which Fr. Coughlin had. All of the anti-Christian groups are united politically except us Christians ! We do need a dynamic leader to swing the pendulum our way. We have been flooded with letters from new people who are desperately seeking an answer to the crisis situation facing America !

Fr. Coughlin - "Abolish The Federal Reserve Bank"

Why Pay Interest On The National Debt ?

Fr. Coughlin called for the abolishment of the Federal Reserve Bank (which we will now refer to as the "Fed.") Coughlin, along with many U.S. Senators and Congressmen of his day held that this institution was responsible for the growing National Debt. They warned that under the "Fed" system the debt would continue to grow until either the U.S. Government takes back control of the "Fed" or it bankrupts America !

The "Fed" was created in 1913 to be owned by private international banks. They own all its stock. The "Fed" sells bonds and treasury bills at high interest rates to other banks, overseas financiers and wealthy people here at home. The U.S. Government is loaned this money to finance government operations and accepts the responsibility of repayment of the "Fed's" debt.

Fr. Coughlin argued that the U.S. government should buy back all the stock in the "Fed" and form a Central Bank. This institution would then be given the power to print interest free money to pay the costs of government. Remember, only the international banks ever wanted this "Fed" system in the first place, with the government paying them interest on money printed over at the U.S. Treasury building.

Biggest Ripoff In History

Today the debt has grown from $45 billion in Fr. Coughlin's day to $3.2 Trillion today. (Note: A trillion dollars is one thousand billion dollars.) The annual interest on the debt now is $228 billion a year. This year (1991) the National Debt will reach at least $350 billion which will be the highest for any one year in history. This means that we are not even meeting our annual interest payments ! Thus we are paying interest on interest !

Please bear in mind that the National Debt is backed by the so-called "*good faith*" of the U.S. Government. This means that it is backed by the wealth of the nation. This includes your home, business, property, investments, etc. **YOU** are the collateral which secures the debt!

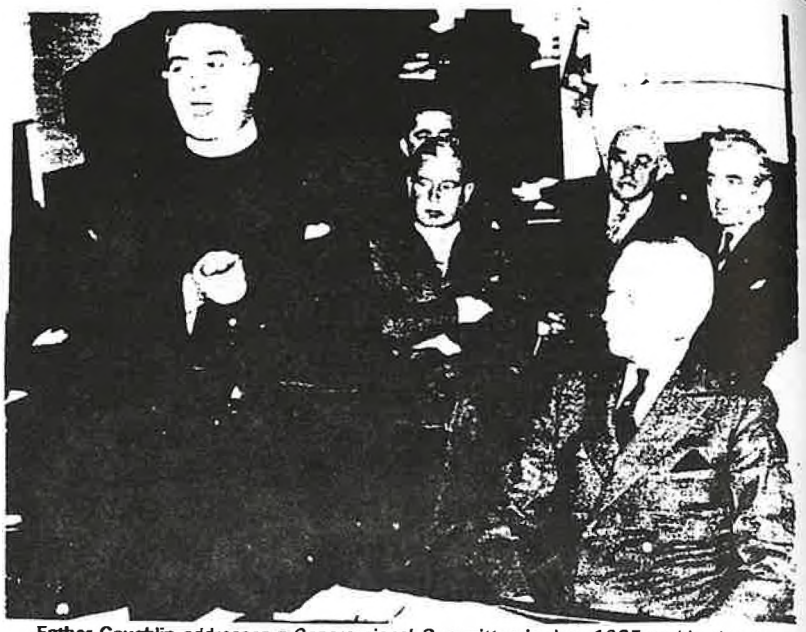
Today 18 cents out of every tax dollar you pay goes just to pay the interest on the debt. Experts estimate that our financial system will collapse when it reaches 25 cents out of every tax dollar.

Fr. Coughlin's Answer

Fr. Coughlin said the "Fed" must be abolished and the power to order the printing of interest free money turned over to a Central Bank owned by the U.S. Government. Such a move would instantly save $228 billion a year and make it possible to pay off the debt.

This simple and constitutional move would save America from financial catastrophe. Actually the "Fed" is illegal as the Constitution clearly states that only "the U.S. Government has the right to print and coin money and set the value thereof."

Unless action is taken quickly we will be ruined by debt as are the poor people of Mexico, Brazil and Argentina. To learn more about this threat to impoverish the American people and enslave us under the heel of the international bankers read: "*The Federal Reserve Hoax*," 330 pages for Only $5.



Father Coughlin addresses a Congressional Committee in Jan. 1935 on his plan to to abolish the Federal Reserve Bank. Behind him are supporters including Sen. Elmer Thomas (D-Okla.) seated at table. Left to right are Sen. Bronson Cutting (R-NM), Sen. John Bankhead (D-Ala.), Sen. Burton K. Wheeler (D-Mont.) and Rep. John Rankin (D-Miss.)

Father Charles Edward Coughlin

Fr. Coughlin's Everlasting Contribution To America

What Is Social Justice ? Fr. Coughlin defined *Social Justice* as a program to improve the quality of life for working people. The reason why his points should be resurrected today is because the standard of living for the working middle class is seriously being eroded. As late as the 1950s most married men could support a wife and children. In fact it was considered a "disgrace" if the man could not support his wife. Today a majority of wives must work full time jobs and they still can't make ends meet. This has had a serious effect in disrupting family life, contributing to juvenile delinquency, raising the divorce rate and placing too much stress and work on women !

Many of the things Fr. Coughlin pioneered have already been written into law. They include a guaranteed wage base which became the Minimum Wage Act. Also, both shorter working hours and Social Security have become law. Thus we will not study these issues but rather we will consider those which have not been made a part of governmental policy.

1) *I believe that every citizen willing to work shall receive a just, living annual wage which will enable him both to maintain and educate his family according to the standards of American decency.*

2) I believe in nationalizing the major public resources which by their very nature are too important to be held in the control of private individuals.

3) I believe in private ownership of all other property.

4) I believe in the abolition of the privately owned Federal Reserve Banking system and the establishment of a government owned Central Bank.

5) I believe in rescuing from the hands of the Federal Reserve Bank the right to coin and regulate the value of money, which right must be restored to Congress where it belongs.

6) I believe that one of the chief duties of this government owned Central Bank is to maintain the cost of living on an even keel and arrange for the repayment of dollar debts with equal value dollars.

7) I believe in the cost of production plus a fair profit for the farmer.

THE UNDERMINING OF THE CATHOLIC CHURCH

March 14, 1991
Mary Ball Martinez
Avenida Amsterdam 99-501
Mexico, D.F. 06100
MEXICO

Dear Mary,

I appreciate your very nice letter of February 28th. The 4 books arrived two days ago. I started reading my autographed copy of **THE UNDERMINING OF THE CATHOLIC CHURCH** two nights ago, and finished it this afternoon. (I am on a pretty tight schedule this week, so had to work it in so I could do a review on it for my March newsletter which is scheduled to go to the typesetters this Saturday.)

My first impression, Mary, is that you did a real good job on a subject very much needing such an exposure. Once I started reading, I did not want to put it down. I was surprised, but not really shocked. It filled in several blanks for me about Pope Pius XII and about the Cristeros, also about the international politics of the 20th Century Catholic Church. It is a book I can recommend, one in which I think Catholics and truth-seeking non-Catholics alike will find needed nourishment and enlightenment on what has been happening to our beloved Catholic Church. Your reasoning on what makes Latin Americans flock to Protestant Fundamentalism is plauseable. But I have a hunch you only have part of the picture why the Resistance, the "traditionalists" cause, is fragmented. I think God is still purifying the Remnant; not all so-called traditional Catholics are that interested in building the Kingdom of God or seeking His justice, and some of their priest and bishop leaders are most likely hirelings, seeking their own glory rather than Christ's. Dr. Rama Coomaraswamy, a charity-filled, Catholic New York heart surgeon, is one of the best lay theologians, on the American scene anyhow, today! Be sure to read anything of his that comes your way! His recent writings deal with the lack of unity and charity among some of the traditionalists.

You are a brave and talented lady, Mary, and I admire you for putting out such a well-written report. To keep you humble, I will contest a thing or two. On page 168 you state: "Jews are not ashamed to fight for what they take to be sacred, their homeland with its supportive laws, their age-old Holy Scripture....." Modern Jews are not the descendents of the Israelites of the Old Testament, Israeli is not their homeland, nor are the Holy Scriptures theirs. Their main "holy" book is the Talmud, the antithesis of Holy Scripture. Most Jews are not even Semites, but descendents of the Mongols of the 8th century Khazar kingdom.

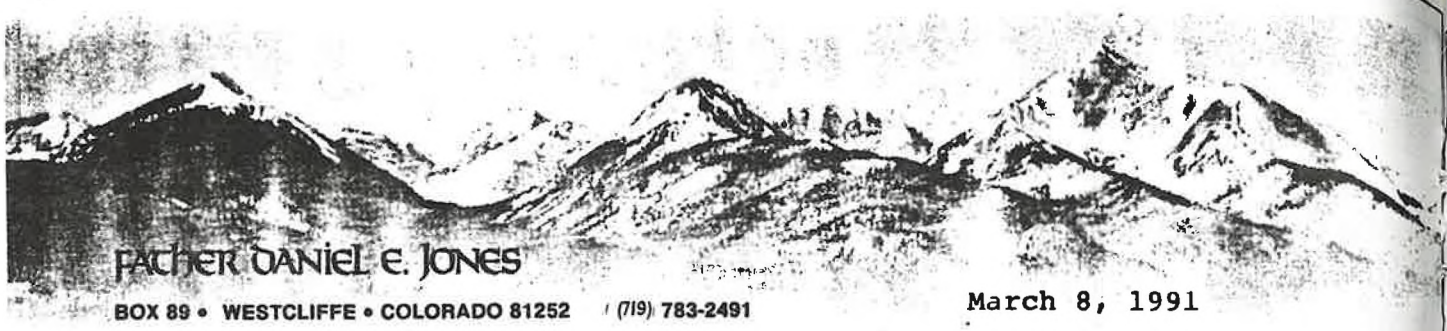
I think your thesis will be collaborative of Gary Giuffre's research on Cardinal Siri. I am really glad to see you put Ratzinger and John Paul II under the light, the fakers!

You are in the land of Our Lady of Guadalupe. Is she the Lady of Chapter XII of the Apocalypse? Is Cardinal Siri the Pope of Chapter XII of the Apocalypse? I think you will find that story interesting when it is printed by Gary. Lucy of Fatima is quoted as saying the 3rd secret can be found in that general area of the Apocalypse.

That is all I have time & space for now, Mary. God bless & keep you!!!

Your friend in Jesus,
Mary and Joseph,
Father Daniel E. Jones

Note to S.D.C.N. readers: Mary's book is available for ten dollars plus $2.50 postage (to Asia, Africa, Australia:$5.00 postage) by addressing a personal check to her at the address above.



FATHER DANIEL E. JONES
BOX 89 • WESTCLIFFE • COLORADO 81252 (719) 783-2491

March 8, 1991

SPECIAL LETTER TO CORRESPONDENTS

I hope this letter finds you well and in good spirits! I don't have time to write each of you a personal letter, but presuming that you would like to have a little current news, I am putting together this little letter.

The 36-page issue #66-67 of **THE SANGRE DE CRISTO NEWSNOTES** with its full color cover was finally put in the mail last Saturday. The first reactions to it have been mixed from indifference, to delight, to heartbreak and sorrow. One friend suggested I quit publishing a newsletter, another that I put myself under a traditional bishop. In some sections of the country, folks unduly influenced by **THE ROMAN CATHOLIC** and Father Kelly's **THE BULLETIN** think it is terrible that I have a priest from Mt. St. Michael in Spokane offering Sunday Masses in Pueblo and that I am giving favorable publicity to the Congregegation of Mary Immaculate Queen (CMCR) in my newsletter. Most of them probably have not read the excellent article by Dr. Rama Coomaraswamy, M.D. Can One Accept the Resolutions Made by the Society of Pius V as Expressed in Their August-October Bulletin of 1990? Dr. Coomaraswamy helped found, as I understand, **THE ROMAN CATHOLIC.** You should be able to get a copy of his timely article by writing to Mount Saint Michael, North 8500 St. Michael's Road, Spokane, Washington 99207 (Tel. 509-467-0986). A $1 or #2 donation would probably be appropriate with any such request.

I am making plans to attend the Priests' Conference in Spokane August 5-10, going from there to to visit friends in Montana and Calgary, Alberta, Canada on my way to the annual Pilgrimage at Our Lady of the Prairies in Powers Lake, North Dakota, Sunday August 18th.

I imagine that you, like myself, are looking forward to the coming of Spring. I am also looking forward to the feasts of St. Patrick and St. Joseph this month. Recently I have been using St. Therese of Lisieux's **LAST CONVERSTAIONS** for part of my spiritual reading. She once said: "Age means nothing in the eyes of God, and I'd manage to remain a little child, even were I to live for a long time." Another time she said: "I always see the good side of things."

I also use Cardinal Siri's book **GETHSEMANE,** especially the last chapter for morning meditation. For example, one can spend quite awhile on just one paragraph such as this one: "When, in our spirit and in our heart, the mystery of Gethsemane and its rapport with the [Fiat] of the Annunciation is unveiled, a whole language becomes antiquated, for one perceives that History cannot give up any secret either regarding the laws which govern it or regarding the final ends of man. It cannot because, of itself it has neither knowledge nor consciousness. The only thing that it can teach is that the Master of History pronounced the [Fiat] of suffering and union with the existence of all men, in order to deliver each man, each time unique, from death, and to have him enter another reality, of eternal life."

With the recent war in the Mid-East and other signs of the times, I am expecting to see the fullfilment of Ezechial 37-39 in this decade. "After many days thou shalt go up and come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste (wilderness): but it hath been brought forth out of the nations, and they shall all of them dwell securely in it." EZ. 38:9

Sincerely yours in Jesus, Mary and Joseph,

Luciano Yezzi of Florence, Colorado was 87 years old December 12, 1990, feast of Our Lady of Guadalupe.

Silverton, Colorado, in the heart of the San Juan Mountains, is one of the scenic sights greeting your editor as he travels between Delta and Durango.

James Bollinger and Amy Helmick were married Nov. 24, 1990 in Montrose, Colo. Your editor has 3 more weddings in the next 3 months.

Jim's sister Amy and her friend enjoyed the wedding festivities!

1990 photo of the Patrick Ahern family in Colorado Springs, Colo. They all attended your editor's Mass at one time. A good and talented family!

Mattew James Kosovich, in October, 1990, a 4 month old son of John & Ann Kosovich of Louisville, Colo.

Fr. Ephrem M. Cordova, CMRI, at Our Lady of Mt. Carmel Chapel, 1802 North 21st Place, Phoenix, Arizona, offers the traditional Mass at 8:30 A.M. on Sundays. Tele. (602) 244-8765.

Sister Mary Cabrini, O.P. teaches in a small Catholic Shool above Our Lady of Mt. Carmel Chapel in Phoenix. Your Editor had a short, but pleasant visit with her, Father Ephrem, and some of the Chapel's impressive parishioners, when he visited them in January.

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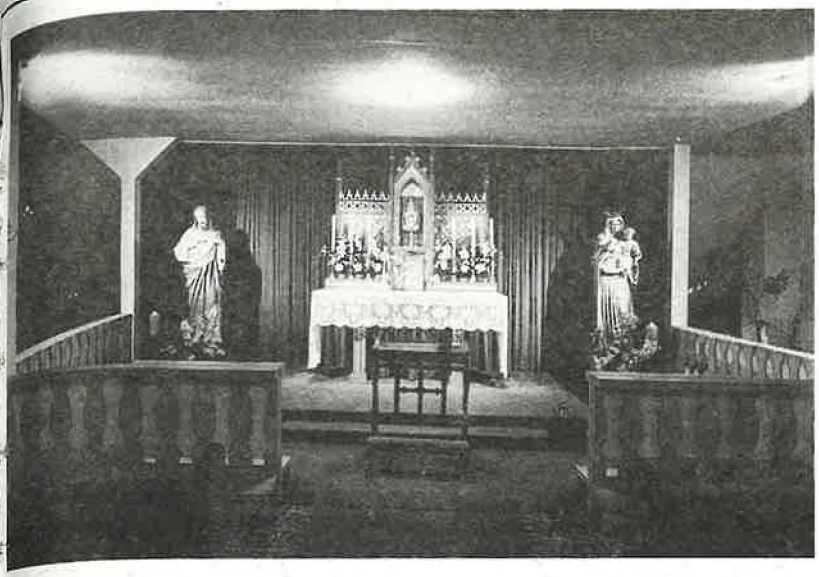

TRADITIONAL CATHOLICS IN GERMANY

Chapel of Saint Theresia — Lisieux, Turmstrasse 44, D-7910 Neu-Ulm, Federal Republic of Germany, Mass Centre of Bishop Gunther Storck, Schellingstrasse 136, D-8000 Munich 40 (Tele. 89 18 69 72). Heidi Hagan wrote me several months ago relating that: "Bishop Storck has a very nice Sister belonging to the Order of Saint Theresia of Lisieux. She needs two young girls whom she wishes to train for this Order. I showed her (Sister Gertrud) some of the photographs you sent me and she asked me to inquire with you whether you might have two girls in your family willing to go to Munich. As I have seen lovely pictures of your nieces etc. in the SDCN, may I ask you to investigate this and make inquiries or perhaps an advertisement in the SDCN. They would be under the direction of Bishop Storck."

Mother Mary Katrina, CMRI also just wrote me: "Father, on the weekend of April 12-14, 1991, our community of sisters is sponsoring a Vocations Weekend at our Motherhouse in Colbert. All 'eligible' (from age 16 - 30) who feel interested — or even curious! — about religious life are welcome to attend. It will consist of three days of prayer, work, recreation, and 'common life' with the Sisters, a series of conferences, films, discussion, etc. If anyone would like more information. . . , they can contact Rev. Mother, or our Vacations Directress — Sister Mary Teresita at 509-238-4992, or write to Mt. St. Joseph, E. 9026 Woolard Road, Colbert, WA 99005."

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McDonald Family of Byers, Colorado as of Feb. 1990: Kenny-29, Linda-30, Brandie-10, Tabitha-7, Crystal-5, Clinton- 4, Preston-2, Dexter-9 months.

ST. THERESE, THE LITTLE

FLOWER, PLEASE PICK ME

A ROSE FROM THE HEAVENLY

GARDEN AND SEND IT TO

ME WITH A MESSAGE OF LOVE

ASK GOD TO GRANT ME THE

FAVOR I THEE IMPLORE AND

TELL HIM I WILL LOVE

HIM EACH DAY MORE AND MORE

(The above prayer, plus 5 Our Father's, 5 Hail Mary's, 5 Glory Be's, must be said on 5 successive days, before 11 A.M. On the 5th day, the 5th set of prayers having been completed, offer one more set - 5 Our Father's, 5 Hail Mary's, 5 Glory Be's.)

I rejoice to be little, because only children and those who are like them will be admitted to the heavenly banquet.

St Thérèse of the Child Jesus

Danny-36 & Roxie-32 Linnebur and Family: Ryan-8, Eric-7, Katii-5 & Lindsey-4 months (and Megan in Heaven) as of Dec. 4, 1990. It rejoices your editor's heart to see the many young couples he has united in Holy Matrimony, now raising healthy Christian families to populate and build the Kingdom of God!

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